

The background of the cover is a photograph of a hand tipping a domino, with a line of dominoes receding into the distance. The image is set against a blue gradient background.

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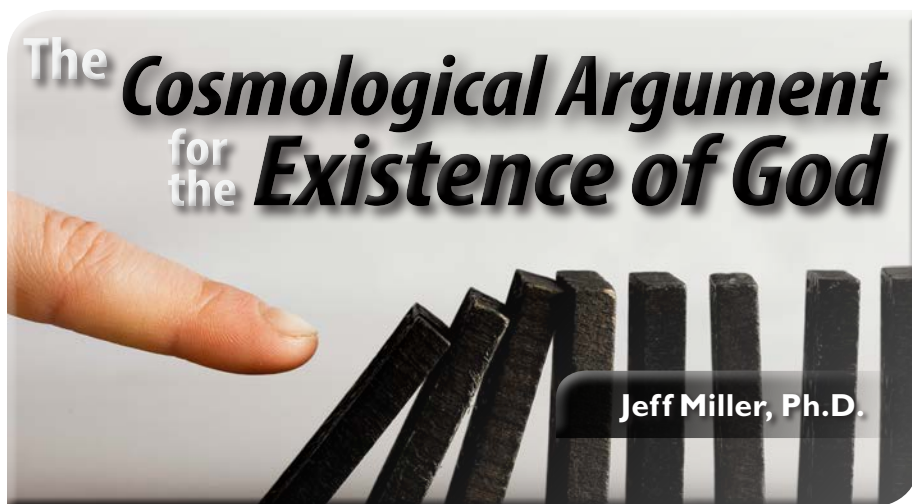
MAY 2016 • VOL. 36 • NO. 5

# THE **COSMOLOGICAL** ARGUMENT FOR THE **EXISTENCE OF** **GOD**

**Should the  
Quran be  
Taken  
Literally?**

**The  
Cambrian  
Explosion:  
Falsification of  
Darwinian Evolution**

**New Early Reader:**  
*God Made Birds*



Jeff Miller, Ph.D.

Article In Brief... GOD

**The Cosmological Argument for the existence of God is a strong rationale for concluding that a supernatural Deity exists. The Universe exists and, according to the evidence, requires an adequate Cause.**

**T**HE famous philosopher from the Middle Ages, Thomas Aquinas, is generally given credit for articulating what is known as the Cosmological Argument for the existence of God, although the Bible described the essence of the argument hundreds of years before he was on the scene (e.g., Hebrews 3:4). The argument essentially says that the cosmos is here and had to come from somewhere. It could not have created itself. Nothing comes from nothing in nature, as verified by the First Law of Thermodynamics (Miller, 2013). The rational person will only draw conclusions that are supported by the evidence (Ruby, 1960, pp. 130-131). The evidence from the natural realm indicates that every material effect must have an adequate antecedent (or simultaneous—Miller, 2012a) cause. The mass of a paper clip is not going to provide sufficient gravitational pull to cause a tidal wave. There must be an adequate cause

for the tidal wave, like a massive, offshore, underwater earthquake (“Tsunamis,” 2000, pp. 1064, 2000). Leaning against a mountain will certainly not cause it to topple over. Jumping up and down on the ground will not cause an earthquake. If a chair is not placed in an empty room, the room will remain chairless. If matter was not made and placed in the Universe, we would not exist. There must be an adequate antecedent or simultaneous cause for every material effect. If this Law of Cause and Effect seems intuitive to you, then you understand why the Cosmological Argument is powerful, logical evidence for the existence of God.

#### CAUSALITY AND HISTORY

**T**HE Law of Cause and Effect, or Law/Principle of Causality, has been investigated and recognized for millennia. From at least the time of Plato (1966, 1:96a-b) and Aristotle

(2009, 1[3]) in the fourth century B.C., philosophers have pondered causality. In 1781, the renowned German philosopher Immanuel Kant wrote concerning the Principle of Causality in his *Critique of Pure Reason* that “everything that happens presupposes a previous condition, which it follows with absolute certainty, in conformity with a rule.... **All changes** take place according to **the law of the connection of Cause and Effect**” (Kant, 1781, emp. added). In the nineteenth century, German medical scientist and Father of Cellular Pathology, Rudolf Virchow, affirmed that “[e]verywhere there is mechanistic process only, with the **unbreakable necessity of cause and effect**” (1858, p. 115, emp. added). Fast forwarding another century, our increased understanding of the world still did not cause the law to be discredited. In 1934, W.T. Stace, professor of philosophy at Princeton University, in *A Critical History of Greek Philosophy*, wrote:

Every student of logic knows that this is **the ultimate canon of the sciences**, the foundation of them all. If we did not believe the truth of causation, namely, everything which has a beginning has a cause, and that in the same circumstances the same things invariably happen, all the sciences would at once crumble to dust. In **every scientific investigation** this truth is assumed (p. 6, emp. added).

The truth of causality is so substantiated that it is taken for granted in scientific investigation. It is “assumed.”

This principle is not some idea that can simply be brushed aside without consideration. If the Law of Causality were not in effect, science could not proceed—it would “crumble



to dust” since, by its very nature, it involves gathering evidence and testing hypotheses in order to find **regularities** in nature. The goal of scientific experimentation is to determine what will happen (i.e., what will be the **effect**) if one does certain things (i.e., initiates certain **causes**). If there were no relationship between cause and effect, then nothing could be taken for granted. One day gravity may be in effect, and the next day it may not, and there would be no point in studying it, since it might be different tomorrow. There would be no such thing as a “scientific law,” since there would be no such thing as a “regularity,” which is fundamental to the definition of a law of science (*McGraw-Hill Dictionary...*, 2003, p. 1182).

Moving farther into the 20<sup>th</sup> century, the Law of Cause and Effect still had not been repealed. In 1949, Albert Einstein, in *The World as I See It*, under the heading “The Religiousness of Science,” wrote, “But the scientist is possessed by the sense of **universal causation**” (2007, p. 35, emp. added). In *The Encyclopedia of Philosophy*, renowned American philosopher and professor Richard Taylor wrote, “Nevertheless, it is **hardly disputable** that the idea of causation is not only indispensable in the common affairs of life but in **all** applied sciences as well” (1967, p. 57, emp. added).

Even today, when scientific exploration has brought us to unprecedented heights of knowledge, the age old Law of Causality cannot be denied. Today’s dictionaries define “causality” as:

- “the principle that nothing can happen without being caused” (“Causality,” 2009).

- “the principle that everything has a cause” (“Causality,” 2008).

The National Academy of Science’s guidebook, *Teaching about Evolution and the Nature of Science*, says, “One goal of science is to understand nature. ‘Understanding’ in science means relating one natural phenomenon to another and recognizing **the causes and effects of phenomena....** Progress in science consists of the development of better explanations for the **causes** of natural phenomena” (1998, p. 42, emp. added). Notice that, according to the National Academy of Science (NAS), there can be no progress in science without causality. The NAS, though entirely naturalistic in its approach to science, recognizes causality to be fundamental to the nature of science. It is not, and cannot rationally be, denied—except when necessary in order to prop up a deficient worldview. Its ramifications have been argued for years, but after the dust settles, the Law of Cause and Effect still stands unscathed, having weathered the trials thrust upon it for thousands of years.

## THE LAW OF CAUSALITY— A PROBLEM FOR ATHEISM

**T**HE Law of Causality is fundamental to science, and yet it stands in the way of the bulk of today’s scientific community due to their flawed definition of “science.” In an interview in 1994, the late, famous evolutionary astronomer Robert Jastrow, founder and former director of the Goddard Institute for Space Studies at NASA, said:

As Einstein said, scientists live by their faith in causation, and the chain of cause and effect. Every effect has a cause that can be discovered by rational arguments. And this has been a very successful program, if you will, for unraveling the history of the universe. **But it just fails at the beginning....** So time, really, going backward, comes to a halt at that point. Beyond that, that curtain can never be lifted.... **And that is really a blow at the very fundamental premise that motivates all scientists** (as quoted in Heeren, 1995, p. 303, emp. added).

The scientific community today, by and large, incorrectly defines “science”

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in such a way that anything supernatural cannot be considered “scientific,” and therefore science “fails” in certain areas. Only natural phenomena are deemed worthy of being categorized “science.” According to the definition, if something cannot be empirically observed and tested, it is not “scientific.” [NOTE: The naturalistic community contradicts itself on this matter, since several fundamental planks of evolutionary theory are unnatural—they have never been observed and all scientific investigation has proven them to be impossible (e.g., spontaneous generation of life and the laws of science, macroevolution, etc.; cf. Miller, 2012b).] One result of this flawed definition is highlighted by Jastrow, himself, in the above quote. Contrary to Jastrow’s statement, the laws of science, by definition, do not “fail.” They have no known exceptions. So, it would be unscientific to claim, without conclusive evidence in support of the claim, that a law has failed.

This leaves atheistic evolutionists in a quandary when trying to explain how the effect of the infinitely complex Universe could have come about “unscientifically”—without a natural cause. Four decades ago, Jastrow wrote:

The Universe, and everything that has happened in it since the beginning of time, are a grand effect without a known cause. An effect without a known cause? That is not the world of science; it is a world of witchcraft, of wild events and the whims of demons, a medieval world that science has tried to banish. As scientists, what are we to make of this picture? I do not know (1977, p. 21).

When Jastrow says that there is no “known cause” for everything in the Universe, he is referring to the fact

that there is no known **natural** cause. If atheism were true, if the material realm is all that exists, if naturalistic science can shed light on the matter of origins, there must be a natural explanation of what caused the Universe. Scientists and philosophers recognize that there must be a cause that would be sufficient to bring about matter and the Universe—and yet no natural cause is known. The *McGraw-Hill Dictionary of Scientific and Technical Terms* says that “causality,” in physics, is “the principle that an event cannot precede its cause” (p. 346). However, the atheist must concede that in order for his/her claim to be valid, the effect of the Universe did not precede its cause—rather, it actually came about **without it!** Such a viewpoint is hardly in keeping with science.

#### THE LAW OF CAUSALITY— A FRIEND TO CREATIONISTS

**I**NSTEAD of flippantly disregarding the truth of the Law of Causality because it contradicts naturalistic theories, why not recognize that the highly respected, exception-less Law of Causality is not the problem? Why not recognize the fact that naturalistic theories, such as the Theory of Evolution and the Big Bang Theory, are simply not in harmony with science on a fundamental level? Why not consider an option that does not contradict the Law? If one were to follow the evidence wherever it leads, rather than defining God out of science, one is led to the unavoidable conclusion that there must be Someone **supernatural** that caused the Universe to be. If every material (i.e., **natural**) effect must have a cause, then the ultimate Cause of the Universe must be supernatural.

Every material effect must have an adequate antecedent or simultaneous cause. Notice that creationists have absolutely no problem with the truth articulated by this God-ordained law from antiquity. In Hebrews 3:4, the Bible says that “every house is built by someone, but He who built all things is God.” A house must have a cause—namely, a builder. It will not build itself. Scientifically speaking, according to the Law of Cause and Effect, there had to be a Cause for the Universe. And that is the essence of the Cosmological Argument for the Existence of God.

The only book on the planet which contains characteristics that prove its production to be above human capability is the Bible (see Butt, 2007). The God of the Bible is its author (2 Timothy 3:16-17), and in the very first verse of the inspired material He gave to humans, He articulated with authority and clarity that He is the Cause Who brought about the Universe and all that is in it. “In the beginning, God created the heavens and the Earth” (Genesis 1:1).

Emile Borel was a famous French mathematician for whom the Borel lunar crater was named (O’Connor and Robertson, 2008). He once said concerning the amazing human brain that is able to author works of literature, “Now the complexity of that brain must therefore have been even richer than the particular work to which it gave birth” (1963, p. 125). The effect of the brain’s existence, like a work of literature, must have an adequate cause. In the same way, we know that the infinite Mind behind the creation of this infinitely complex Universe had to be, and was, more



than adequate for the task of bringing it all into existence (Revelation 19:6).

### UNCAUSED CAUSE?

**B**UT if everything had to have a beginning, why does the same concept not apply to God? Doesn't God need a cause, too? Who caused God?" First, notice that this statement is based on a misunderstanding of what the Law of Cause and Effect claims concerning the Universe. The law states that every **material effect** must have an adequate antecedent or simultaneous cause. A law of science is determined through the observation of nature—not **super**-nature. Since they have not observed the super-natural realm, scientists cannot apply the scientific Law of Causality to it. The laws of nature do not apply to non-material entities. The God of the Bible is a spiritual Being (John 4:24) and therefore is not governed by physical law. In the words of skeptic Michael Shermer, executive director of the Skeptics Society and columnist for *Scientific American*:

If God is a being in space and time, it means that He is restrained by the laws of nature and the contingencies of chance, just like all other beings of this world. An omniscient and omnipotent God must be **above** such constraints, not subject to nature and chance. God as creator of heaven and earth and all things invisible would need necessarily to be **outside** such created objects (2006, Ch. 8, emp. added).

Recall also what Professor W.T. Stace wrote in *A Critical History of Greek Philosophy* concerning causality. "[E]verything **which has a beginning** has a cause" (p. 6, emp. added). God, according to the Bible, had no beginning. Psalm 90:2 says concerning God,

"Before the mountains were brought forth, or ever You had formed the earth and the world, even **from everlasting to everlasting**, You are God" (emp. added). The Bible describes God as a Being Who has always been and always will be—"from everlasting to everlasting." He, therefore, had no beginning. Recall Hebrews 3:4 again, which indicates that God is not constrained by the Law of Cause and Effect, as are houses, but rather, presides as the Chief Builder—the Uncaused Causer—the Being Who initially set all effects into motion (John 1:3).

Again, philosophers recognize that, logically, there must be an initial cause of the Universe. [Those who attempt to sidestep the need for a Cause and argue the eternity of the physical Universe are in direct contradiction to the Law of Causality (since the Universe is a physical effect that demands a cause), as well as the Second Law of Thermodynamics, which indicates that nothing physical lasts forever (see Miller, 2013).] Aristotle, in *Physics*, discussed the logical line of reasoning that leads to the conclusion that the initial cause of motion must be something that is not, itself, in motion—an unmoved mover (1984, 1:428). Aquinas built on Aristotle's reasoning and said:

Now whatever is in motion is put in motion by another.... For motion is nothing else than the reduction of something from potentiality to actuality.... It is therefore impossible that in the same respect and in the same way a thing should be both mover and moved, i.e., that it should move itself. If that by which it is put in motion be itself put in motion, then this also must needs be put in motion by another, and that by

another again. But this cannot go on to infinity, because then there would be no first mover, and, consequently no other mover.... **Therefore it is necessary to admit a first efficient cause, to which everyone gives the name of God** (1952, 19:12,13, emp. added).

God, not being a physical, finite being, but an eternal, spiritual being (by definition), would not be subject to the condition of requiring a beginning. Therefore, the law does not apply to Him. Concerning the Law of Causality, Kant said that "everything **which is contingent** has a cause, which, if itself contingent, must also have a cause; and so on, till the series of subordinated causes must end with an **absolutely necessary cause**, without which it would not possess completeness" (2008, p. 284, emp. added). An uncaused Cause is necessary. Only God sufficiently fills that void.

Consider: in the same way that dimensional space—length, width, and height—are part of the physical Universe, time, itself, is as well. In the same way that space had to have a cause, time itself had to as well: time had a beginning. That means that its Creator logically could not have a beginning. A "beginning" implies a specific timeframe that has begun. Without time in existence, there could be no such thing as a "beginning." So the Cause of the Universe could not have a beginning since He created time, itself. In essence, there was no such thing as a "beginning" until the uncaused Cause began something. **[NOTE:** If time was not created, then it exists apart from God and even God is subject to it. The Bible affirms, however, that time itself was created along with the Universe when it uses

(cont. on p. 56)



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## Should the Quran be Taken Literally?

Dave Miller, Ph.D.

Political correctness, like a narcotic, renders victims mindless and biased in the ability to see the obvious. In an attempt to evade the teachings of the Bible, theological liberals have long insisted that Bible statements are not to be taken literally. We have been told that we must not be “a literalist” when it comes to Bible interpretation and, when we read the Bible, we must not take it literally. Sadly, many Americans have been duped by over a century of propaganda perpetrated by higher critics who seek to undermine confidence in the inspiration of the Bible. Nevertheless, the evidence is decisive: the Bible possesses the attributes of inspiration that prove its divine origin.<sup>1</sup> And its meanings, as originally intended by God, can be understood.

To suggest that the Bible is not to be taken literally is nonsensical. True, the Bible contains much figurative language, i.e., it includes figures of speech (e.g., simile, metaphor, hyperbole, metonymy, synecdoche, etc.)—just like our own English language (e.g., “quit cold turkey,” “stretch my legs,” “died laughing”). **But figurative language still communicates meaning that can be comprehended.** Do those who allege that the Bible is not to be literalized want us to interpret their allegation literally? Of course. Even if a few metaphors are “thrown” into the discussion, can we “grasp” what is being communicated? Yes, even as that question can be understood, though it contains two figurative expressions. Likewise the Bible may also be understood. It communicates literal truth. Any diligent student can ascertain the **original intent** of the divinely guided writers.

Though its divine origin has been decisively disputed,<sup>2</sup> the same may be said of the Quran. It was written with

a view to being understood. The host of passages that advocate violent jihad are unquestionably conveyed in contexts that demonstrate their literality. No figurative language alters the very plain meanings evident in the admonitions pertaining to physical warfare. For example, *Surah* 3 alludes to two literal battles fought by Muslim armies—the battle of Badr and the battle of Uhud. Consider *Surah* 47 in Mohammed Pickthall’s celebrated Muslim translation—

Now when ye meet in battle those who disbelieve, then it is smiting of the necks.... And **those who are slain in the way of Allah**, He rendereth not their actions vain. He will guide them and improve their state, and **bring them in unto the Garden** [Paradise—DM] which He hath made known to them (*Surah* 47:4-6, emp. added).<sup>3</sup>

No Muslim would deny that “those who disbelieve,” “actions,” and “Garden” (i.e., Paradise) are literal. Likewise, no true Quran-made Muslim would deny that “battle,” “slain,” and “smiting of the necks” are literal as well. This *Surah* is calling for Muslims to engage in literal violent warfare with unbelievers (i.e., those who do not accept Islam) by severing their heads. The sooner the politically correct, multicultural mindset faces reality, the sooner the threat posed by terrorists can be addressed in a meaningful manner.

### ENDNOTES

- 1 Kyle Butt (2007), *Behold! The Word of God* (Montgomery, AL: Apologetics Press); Jackson, Wayne (1982), “The Holy Scriptures—Verbally Inspired,” Apologetics Press, <http://www.apologeticspress.org/rr/reprints/holy-scri.pdf>.
- 2 See Dave Miller (2005), *The Quran Unveiled* (Montgomery, AL: Apologetics Press).
- 3 Mohammed Pickthall (no date), *The Meaning of the Glorious Koran* (New York: Mentor).



the phrase “in the beginning” in Genesis 1:1.]

Consider further: if there ever were a time in history when absolutely nothing existed—not even God—then nothing would continue to exist today, since nothing comes from nothing (in keeping with common sense and the First Law of Thermodynamics; Miller, 2013). However, we **know** something exists (e.g., the Universe)—which means **something had to exist eternally**, or we would eventually get to a point in past time when nothing existed, which we have already noted cannot be. That something that existed forever could not be physical or material, since such things do not last forever (cf. the Second Law of Thermodynamics; Miller, 2013). It follows that the eternal something must be non-physical or non-material. It must be **mind** rather than **matter**. Logically, there must be a Mind that has existed forever. That Mind, according to the Bible, is God. He, being spirit, is not subject to the Second Law of Thermodynamics and can exist forever—the uncreated Creator. While usable energy in the Universe is inevitably expended, according to the Second Law, moving the Universe ever closer to a state of completed deterioration and unusable energy, God’s power is “eternal” (Romans 1:20).

Of old You laid the foundation of the Earth, and the heavens are the work of Your hands. They will perish, **but You will endure**; yes, they will all grow old like a garment; like a cloak You will change them, and they will be changed. **But You are the same, and Your years will have no end** (Psalm 102:25-27, emp. added).

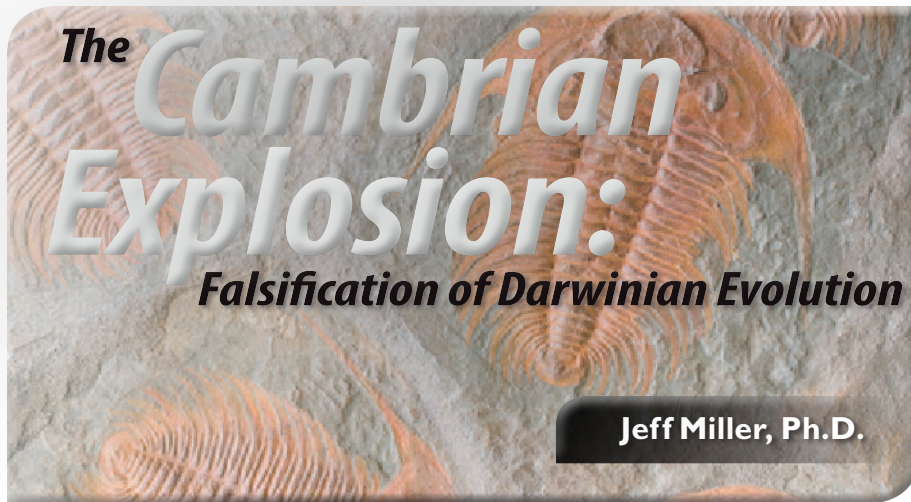
The Universe exists. It cannot be eternal according to the Second Law

of Thermodynamics. It could not create itself according to the First Law of Thermodynamics. Its existence requires an adequate, supernatural Cause. The Bible calls Him Jehovah.

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### Article In Brief...

**If Darwin's evolution is true, we would predict conclusive evidence in the fossil record of the transitions between creatures as they evolved, in the form of billions of transitional fossils. The Cambrian Explosion is a prime example of where the fossil record falsifies that theory.**

**O**NE important task of science is to develop testable theories. And one important characteristic of a theory is the ability to falsify it with evidence gathered from experimentation. Predictions should be able to be made that would verify the theory if those predictions play out, or falsify the theory if the evidence contradicts the theory. If, for example, one theorizes that gravity is a force that causes objects with much larger mass, if unimpeded, to pull objects with smaller mass towards it, one can make the prediction that if he drops an apple from his hand, the larger mass of the Earth will pull that apple towards it. He can then test that prediction using many objects and many settings to verify or falsify predictions.

Consider Darwinian Evolution, the currently popular theory for how all life came to be, from goo to you. If life on Earth today is the result of

countless tiny changes over 3.8 billion years, a clear chain of fossils extending back to that original single-celled organism should be present in the fossil record. There should be billions of fossils documenting the transitions between billions of creatures throughout the record. Yet this prediction has not been verified in the fossil record, effectively falsifying Darwinian Evolution. Decades ago, the late, famous evolutionary paleontologist of Harvard, Stephen J. Gould, acknowledged this problem. He said, "The absence of fossil evidence for intermediary stages between major transitions in organic design, indeed our inability, even in our imagination, to construct functional intermediates in many cases, has been a persistent and nagging problem for gradualistic accounts of evolution" (1980, p. 127). "All paleontologists know that the fossil record contains precious little in the way of intermediate forms;

transitions between major groups are characteristically abrupt" (1977, p. 24). "[T]he extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontology. The evolutionary trees that adorn our textbooks have data only at the tips and nodes of their branches: the rest is inference, however reasonable, not the evidence of the fossils" (1977, p. 13). His study of the fossil record led to his rejection of gradualistic evolution altogether.

David B. Kitts, the late evolutionary geologist, paleontologist, and professor of geology and the history of science at Oklahoma University, said, "Despite the bright promise that paleontology provides a means of 'seeing' evolution, it has presented some nasty difficulties for evolutionists, the most notorious of which is the presence of 'gaps' in the fossil record. Evolution **requires** intermediate forms between species, and paleontology does not provide them" (1974, p. 466, emp. added). Concerning the evolution of humans, Richard Lewontin, research professor at the Museum of Comparative Zoology at Harvard, admitted, "The main problem is the poor fossil record. Despite a handful of hominid fossils stretching back 4m [million—JM] years or so, **we can't be sure that any of them** are on the main ancestral line to us. Many of them could have been evolutionary side branches" (2008, emp. added). Evolutionist and senior science writer for *Scientific American*, Kate Wong, admitted, "The origin of our genus, *Homo*, is...[b]ased on... meager evidence.... [W]ith so little to go on, the origin of our genus has remained as mysterious as ever" (2012, pp. 31-32). Editor-in-chief of *Scientific American*, Mariette DiChristina, said, "Pieces of our ancient forebears generally are hard to come by, however. Scientists working to interpret our

evolution often have had to make do with studying a fossil toe bone here or a jaw there” (2012, 306[4]:4). Colin Patterson literally “wrote the textbook” on evolution. He was the paleontologist who served as the editor of the professional journal published by the British Museum of Natural History in London. In response to a letter asking why he did not include examples of transitional fossils in his book, he responded, “I fully agree with your comments on the lack of direct illustration of evolutionary transitions in my book. **If I knew of any, fossil or living, I would certainly have included them....** Yet Gould and the American Museum people are hard to contradict when they say **there are no transitional fossils....** I will lay it on the line—**there is not one such fossil for which one could make a watertight argument**” (1979, emp. added). Evolutionary zoologist of Oxford University, Mark Ridley, went so far as to say, “[N]o real evolutionist, whether gradualistic or punctuationist, uses the fossil record as evidence in favor of the theory of evolution as opposed to special creation” (1981, 90:832).

One glaring area of the fossil record that effectively falsifies the predictions of Darwinian Evolution is, interestingly enough, deep in the Earth where the fossil record in essence begins. Very little is found in the Pre-Cambrian strata with regard to fossils—namely stromatolites—but beginning at the Cambrian strata, an explosion of fossils can be found. These fossils appear with **absolutely no evolutionary history** preserved in the fossil record. Here’s how a middle school science textbook describes the event: “During the Cambrian Period life took a big leap forward. **At the beginning of the Paleozoic Era, a great number of different kinds of organ-**

**isms evolved.** Paleontologists call this event the Cambrian Explosion because so many new life forms **appeared within a relatively short time**” (Jenner, et al., 2006, p. 335, first emp. in orig.). So the Cambrian Explosion was a “big leap forward,” with “many new life forms” appearing “within a relatively short time”—i.e., they appear rapidly with no evidence of gradual evolution, as predicted by evolutionary theory. Charles Darwin even recognized the Cambrian Explosion as a problem for his theory. Reporting on research at the University of Texas at Austin, *UT News* reported, “This rapid diversification, known as the Cambrian explosion, puzzled Charles Darwin and remains one of the biggest questions in animal evolution to this day. Very few fossils exist of organisms that could be the Precambrian ancestors of bilateral animals, and even those are highly controversial” (“Discovery of Giant...,” 2008). Osorio, et al., writing in *American Scientist*, said,

As Darwin noted in the *Origin of Species*, the abrupt emergence of arthropods in the fossil record

during the Cambrian presents a **problem for evolutionary biology**. There are no obvious simpler or intermediate forms—either living or in the fossil record—that show convincingly how modern arthropods evolved from worm-like ancestors. Consequently there has been a wealth of **speculation and contention** (1997, 85[3]:244, emp. added).

The trilobite, for example, is characteristic of the Cambrian strata—a creature equipped with an extremely complex vision system, using aplanatic lenses—more complex than the human eye, equipped with a single refractive lens. The fossil record provides no evidence for the evolution of the trilobite. No wonder Gould admitted, “The Cambrian explosion was the most remarkable and puzzling event in the history of life” (1994, 271:86).

Famous evolutionary biologist of Oxford University, Richard Dawkins, describes the Cambrian Explosion this way:

The Cambrian strata of rocks, vintage about 600 million years [evolutionists are now dating the

## SPEAKING SCHEDULES

### Kyle Butt

May 4	Augusta, GA	(706) 855-0801
May 18	Decatur, AL	(256) 353-4256
May 25	Moulton, AL	(256) 566-9220

### Eric Lyons

May 6-8	West Palm Beach, FL	(561) 848-1111
May 14	Ripley, MS	(662) 837-9011
May 25	Buford, GA	(770) 945-8620

### Dave Miller

April 29-May 1	Lexington, KY	(859) 299-9511
May 13-14	Dunlap, TN	(423) 949-3286
May 20-22	Medina, OH	(330) 725-5910
May 29	Columbus, GA	(706) 561-37922

### Jeff Miller

May 5,12,19,26	Montgomery, AL	(334) 272-8558
May 3,10,17	Denver, CO	(303) 986-5800
May 15	Lucedale, MS	(601) 947-8498



beginning of the Cambrian at about 530 million years], are the oldest in which we find most of the major invertebrate groups. And we find many of them already in an advanced state of evolution, the very first time they appear. **It is as though they were just planted there, without any evolutionary history** (1986, bracketed comment in orig., emp. added, p. 229).

Atheistic evolutionist Blair Scott, Communications Director of American Atheists, Inc. admitted, “[I]f I take the Cambrian Explosion, on its own, the logical conclusion I would draw is, ‘Wow! It was created’” (Butt and Scott, 2011). Long ago, the late, famous paleontologist of Columbia University, the American Museum of Natural History, and the Museum of Comparative Zoology at Harvard, George Gaylord Simpson, admitted, “Most new species, genera, and families, and nearly all categories above the level of families, appear in the records suddenly, and are not led up to by known, gradual, completely transitional sequences” (1953, p. 360). So not only is the Cambrian Explosion a problem for evolutionary theory, but prominent evolutionists even admit it.

Now consider another theory: if the Bible is true, then according to Genesis chapter one and following, a few thousand years ago, God directly created all “kinds” of life within four days, not by evolution over four billion years. Approximately 1,650 years after that initial Creation, a global Flood ensued that is said to have destroyed all birds and land-living creatures that were not on the vessel prepared by the eight survivors of that catastrophic event (Genesis 6-9). Based on that information, creationists can develop theories about the details of what might have happened, make predictions based on those

theories, and verify or falsify those predictions by studying the Earth.

Creation scientists, for example, would predict that, since the Earth is young and God did not create life through gradual evolution, very few fossils likely would have been formed prior to the Flood. Since the Flood was apparently the first major catastrophic event on the Earth, and catastrophic events are generally the cause of fossilization, transitional fossils between major phylogenetic groups would be non-existent. When the Flood began, however, creationists would predict a significant marker in the geologic column that represents the commencement of the worldwide Flood event. They would further predict an explosion of fossils above that line, representing the deaths of living creatures due to mud slides and other fossil-forming processes during the event. When we examine the Cambrian Explosion, sure enough, at the base of the Cambrian strata we find a distinct line, called the “Great Unconformity.” That line, curiously, stretches across the planet and marks the beginning of the Cambrian and underlies the explosion of life—exactly as creationists would predict to be the case if the Cambrian marked the beginning of the Flood. No wonder Dawkins said regarding the Cambrian Explosion, “Needless to say, this appearance of sudden planting [of life without any evolutionary history—JM] has delighted creationists” (p. 229). He understands the implications of the Cambrian Explosion. Indeed, **it falsifies gradualistic evolution and verifies the predictions of biblical creationists.**

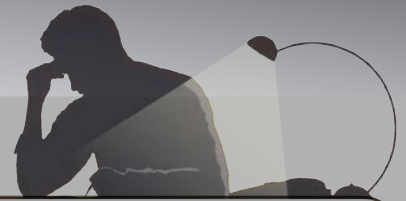
[NOTE: For a thorough study of the Cambrian Explosion, see *Darwin’s Doubt* by Stephen C. Meyer.]

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## NOTE FROM *The Editor*



### New Early Reader: *God Made Birds*

Over 10 years ago, Apologetics Press released the first volumes in its Early Reader Series. Designed to be a “step up” from the Learn to Read Series, the Early Readers series is aimed at children in kindergarten through second grade. We are pleased to release the eighth volume in the series: *God Made Birds*.

While further developing reading skill, children are challenged with the amazing design infused by the grand Designer into His creation. Birds are certainly a reflection of the majesty of Jehovah. Indeed, mindless evolution cannot logically explain how a bird “soars, stretching his wings toward the south” (Job 39:26). A bird’s design, stamina, instinct, and overall sense of direction require an intelligent Designer. Birds are amazing animals with remarkable abilities. That is because God made birds!

The books in this series are filled with beautiful, full-color pictures and wonderful information about God, His creation, and His Word. We



believe the interesting, understandable text and captivating pictures will encourage your children to enjoy reading while also motivating them to love and appreciate their Creator. As Job remarked:

“But now ask...the birds of the air, and they will tell you; ...who among all these does not know that the hand of the LORD has done this, in whose hand is the life of every living thing, and the breath of all mankind?” (12:7,9-10).

Be sure to compare also our Learn to Read Series for 3-6 year olds [<http://www.apologeticspress.org/store/Product.aspx?pid=335>] and our Advanced Reader Series for 2nd-3rd graders [<http://www.apologeticspress.org/store/Product.aspx?pid=333>].

**Dave Miller**

See Center Spread  
for More Details